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mphy of Rev. D. Zeisberger, with years a aithful Missionary ng the North American Indians. Translated from the German.

ZEISBERGER, Sen. was born April 11. Zauchtenthal in Moravia. He received eation at Hernhuth, and was taken by futendorf to Holland in 1736. Not sash his situation there, he passed over to and thence under the patronage of heldorpe, to Georgia, where he found is, brathren, and sisters. In 1740, it is attention was more than before turnhe subject of religion, though he had lea circumspect and conscientious. - We temainder of his history entire from the tian Herald.

1743 Count Zinzendorf being on the his departure from America to Euis was thought to be the most suitaactuality for Z. to return to his native Contrary to his inclination, and pere obedience, he complied, and nth the Count's suite to New-York, to sail from thence. All things readiness, and the cable was just be loosed, when brother David toan asked him " whether he went mpe willingly." Replying to this min the negitive, & alleging, as the for it, that his conversion was oncern, brother Nitschman said If I were in your place, I would dately return to Bethlehem."-He by left the ship and went back to them. Soon after, the friendly adabrother Gottlob Buttner, a missionmong the Indians, proved a great bleswhim; and again, that verse which mg as a prayer at meals—

"Whom dost theu love ?-Supers the rilest race! Whom dost thou bless? Children who scorn'd thy grace !"

hit such a deep impression on his that he burst out into tears, and kred on it, weeping and praying all afternoon. His determination to detimself to the Savior was now fulfilland he found what he sought with -a friendly reception, and a comfortassurance of the forgiveness of his Helikewise soon felt an impulse to ve Him, and his particular wish was, be accounted worthy to labor for the Rension of the kingdom of Jesus, among he heathen nations of North America. that time brother Pyrlaeus instructed eral young men in the Maquay, or wk language; Zeisberger left his scholars far behind him, and on eccasion endeavoured to turn what learned to account. He also sought intercourse with the Iroquios, ed or travelled through Bethle hat he might learn their language soon became customary for the sthat repaired to Bethlehem, to go est of him, and if they were still ers to him they were introduhim. By this means he soon such a master of the Iroquois that he was able to serve the goent, as an interpreter of Indian lanin the following years.

145 he travelled with brother Spanfor the first time, to Onondago, at of the great council of the Iroor the so called Six Nations; and this journey was the most troubleofall that he afterwards undertook, e and his companions often suffered want of the necessaries of life,) yet very agreeable to him. One oirance which happened at that time, lating impression on his and his com-Schebosch's mind. On their return Onondago, their stock of provisions ailed them. A green grass platt afthem a comfortable resting place, hing to satisfy the cravings of hunlaying oft eyed each other with pitihs,brother Spangenberg arose, and in ally tone said to Zeisberger, " come make haste and get your fishing ready, and catch us a mess of fish. plied, "I would readily go and fish, was the least prospect of catching n such shallow clear water as we here along side of us, the fish do not articularly at this season of the year resent they are all in deep water." th confirmed this assertion. Howother Spangenberg replied, " But

dwithstanding, I say, David, go and 100 will this time comply from mere eace." " Well, I'll do it," was his Spangenberg then said, " Go a further out into the water, that I have the pleasure of seeing, from my how expert you are at fishing. Leisberger and Schebosch were gothe water, they said to each other dear brother knows little about is however that is something foto his line too.' Filled with sur-Mey were soon ready to retract their dation, for Schebosch had enough merely to watch the large fish that erger caught. Being returned to festing place, brother Spangenberg, 3. observed, "Ah! my brethren! he not a kind Heavenly Father! only were they enabled for the presatisfy the cravings of hunger, hey also had some left, which ac-3 to the Indian mode, they dried at are and took along with them, to

serve them on their further journey. On ! this occasion, Zeisberger received such a powerful impression of the gracious providence of God; and his faith in the same was strengthened to such a degree, that afterwards, during the whole of his ministry, he ventured every thing upon the help and assistance of his Lord, and never suffered himself to be dissuaded from his purpose. On another occasion, when they were nearly starved, because their provisions had been consumed for several days already, they found a bear's quarter, which an Indian, it being out of

his power to take it along, had suspended

at the road's side, that such as might hap-

pen to travel that way might use it. The same year, (1745) when Zeisberger and Christian Frederick Post were going to travel by way of Albany into the Indian country, in order to learn the Maquay language, they were taken up at this place as suspicious characters, who instigated the Indians to hostile measures; and were confined in the prison at N.York. But after repeated trials, being found innocent of all the charges preferred against them, they were again set at large, after a captivity of seven weeks and then returned to Bethlehem

in 1747 Zeisberger again visited the Indians living on Long Island and Great Island, in the western branch of the Susquehannah, in brother Martin Macks' company. They found many sick there, but dared not venture to give them any of their medicines; for if such patients had died, even a great while afterwards, the Indians would certainly have charged the brethren with the cause of their death. The great distress of these poor people, who were sunk into all manner of heathenish abominations, and now visited by famine and disease, deeply affected the brethren. They sought to recommend to them the love of Jesus, for the salvation of their souls; but they found the ears of very few among them opened. They therefore returned home dejected, after they had again been several times in danger of losing their lives on this troublesome pilgrimage, from some intoxicated Indians.

In 1750, Zeisberger once more had the pleasure of taking a journey to Onondago, in company with Bishop Cammerhof. The account he used to give of this journey was delightful. Both the brethren lived in cordial love and familiarity, and shared each others weal and wee. So much the more trying it was for Zeisberger, that in the following year his intimate friend was called home by our Lord. He ever cherished a grateful remembrance of the advantages he had reaped from the society of the brethren Spangenberg and Cammerhof.

In regard to his journey with the latter, the following circumstances are deserving of notice. They performed their journey to Tiaogu, about 160 miles, among many difficulties, by water up the Susquehannah, laying by in the evening and building a hut of bark for themselves. From Tiaogu they proceeded by land, and had to encounter fresh obstacles almost daily. After a journey of five weeks, they reached Onondago, the capital of the Iroquois, which lay in a most pleasant and fertile country, and consisted of five small towns or villages. The object of this journey was to pay that visit to the great council of the Iroquois, which had been promised to them at Philadelphia in 1749, and at the same time to ask leave for several brethren to live in the Iroquois territory, in order to learn the language of this nation, and then to preach the gospel among them. Cammerhof addressed the great council in English, and Zeisberger act. ed the part of an interpreter. Their request was granted, and the assurance given them, that the Iroquois would consider the brethren on this side of the great water, and on the other, as their brethren : and that the covenant with them should never be dissolved nor torn asunder. Filled with joy and gratitude for the assistance of the Lord which they had expeperienced, the brethren immediately set out upon their journey homewards, and again reached Bethlehem in safety-having travelled upwards of 15 miles among none but Indians.

Towards the close of this year, (1750) Zeisberger went on a visit to Europe, with brother Nathaniel Seidel, and in October of the following year, they arrived again at Bethlehem. At Herrnhuth Count Zinzendorf had a long conversation with them concerning their labors among the Indians; and with Zeisberger, whom he acknowledged to be a chosen vessel of God for the good of this nation, he absolutely spoke of nothing else. He confirmed his call to this station, and with this view, recommended him in a particular manner to the divine blessing. Thus having his province marked out before him-on his return to America he was enabled to resume his favorite labors with

the greatest confidence. In the summer of 1752, Zeisberger journeyed once more, in company with the brethren Martin Mack and Godfrey Rundt, to Onongago, where they intended to reside for some time. But before they pany of about 20 chiefs of the Oneidas, who also belong to the Iroquois tribe. him to return ; but he rode on. He had

secution of their journey; the bretbren nowever, would not be deterred from their purpose, but requested them to call a council meeting. In this meeting, Zeisberger addressed them in so convincing a manner, that they changed their minds, and readily suffered them to prosecute their journey. At Onondago they were quartered into the hat of a chief, and enjoyed so much love, assistance, and so many favors from them, as quite surprised them. Brother Mack being returned to Sethlelem, the brethren Zeisberger and Rundt, visited the Tuscaroras and Cajugas ; but they could not obtain a proper conference with the chiefs of the latter, nor stay more than one day among them, because a white rum trader would on no account suffer them to be in the village, for fear their negociations with the Indians would ruin his trade. This man at first endeavoured to drive brother Zeisberger of by invectives and curses ; but finding this unavailing, he flew into such a rage, that he struck him with a stick, then with a firebrand-kicked him with his feet, & even made an attempt to stab him. The Indians, indeed checked his rage by force; still the brethren found it most advisable to withdraw. On their return to Onondago, they found that the men were preparing for the winter chase, & that few, except the women, would remain at home; they therefore concluded to terminate their stay in this place for the present, and to return to Bethlehem, where

they arrived on the 15th of December. In April of the year following, (1753) Zeisberger again went to Onondago, and this time took with him as a companion, brother Henry Frey. Both these brethren again enjoyed universal love and friendship, and likewise the most cordial hospitality, so long as the poor Indians themselves had any thing left. Nothing disturbed them here, except the war betwixt the English and the French; when the great council advised them, in case the seat of war should be transferred into their neighborhood, no longer to remain at Onondago. Zeisberger having this time, also, embraced every opportunity to publish Jesus, and his salvation, besides acquiring a further knowledge of the language, after a half year's stay among them returned to Bethlehem with his fellow la-

In 1754 he again repaired to his post among the Iroqueis, taking brother Charles Friederich with him. He staid nearly a year among them. The Brethren gained their livelihood by hewing wood, grinding hatchets, and particularly by building small huts for others. If, notwithstanding these precautions, they were in want of provisions, they followed the chase, or looked for roots in the woods, to satisfy their hunger. The Indians were oft not a little surprised that the brethren, who might live so comfortably at home, should, out of mere love to them, take up with coarse fare, or even suffer

The year 1755 was a very memorable and troublesome time. In June and July the brethren, Zeisberger and Christian Seidel once more visited Wajomick, and the circumjacent country on the Susquehannah; and neither of them would suffer dangers or hardships to deter them from recommending the grace of Jesus so much the more urgently to the Indians, who just then were suffering from a severe famine.

In the fall of this year, a cruel war broke out among the savages, in consequence of the war between the English & the French, and threw many parts of the country, particularly Pennsylvania, into the utmost consternation and confusion. During this period the brethren were more exposed to danger than other white people; for the French tried to gain the Indians over to their side, and persuaded those most readily that cherished a hostile disposition against the brethren on account of their doctrine : these, therefore, were more capable of doing mischief, and executing their murderous devices, because the brethren permitted them to have a free access to them when they paid visits to their friends among the believing Indians. The directors of the society at Bethlehem kept up a lively correspondence with the Missionaries at Gnadenbutten, on this side of the Lehigh, as well as with the brethren and sisters on the Mabony Creek, half a mile on the other side of this river.

On the 24th of November, the same day that the house of the brethren on the Mahony was attacked and burnt, and 11 brethren and sisters were murdered by hostile Indians, brother Zeisberger was sent as a messenger, with letters to both places, which he was to deliver that same evening. Being arrived at Gnadephutten. at the dwelling of the missionaries Mack and Grube, these did not think it advisable for him to cross the Mahony the same evening, particularly as hostile Indians were known to be lurking about the neighborhood. But he would by no means be dissuaded from executing the commissions he had received; he bade the missionaries good night, mounted his horse and rode off. Brother Mack being seized with anxious forebodings concerning his fate, run ufter him and earnestly begged These violently opposed the further pro- bardly got into the middle of the Lehigh,

when brother Mack distinctly heard the firing on the Mahony, and called to him to return. Zeisberger not hearing the report of the fire arms, on account of the rushing of the water, rode quite across the Lebigh; but finally he suffered himself to be prevailed upon to ride back again. As soon as he had reached brother Mack. who waited for him on this side of the river, they saw the country, in that direction, illuminated by fire; from which circumstance they concluded that the buildings of the brethren on the Mahony were in flames. Nearly at the same instant, a youth, Joseph Sturgis by name, who had escaped from the murderers, arrived. Zeisburger then hastened back to Bethlehem, where he arrived in the morning, at 3 o'clock. With regard to this gracious preservation, he often expressed himself to this effect :-- " Had I come sooner or a little later, to the brethren and sisters on the Mahony, I should have run right into the bands of the enemy; but that was not the Saviour's will, I was yet longer to

The door that opened into the Indian country being in a manner closed upon the brethren, by reason of the troubles occasioned by the 'war, which lasted for several years, Zeisberger was called to serve in different capacities in the congregations. In the mean time he composed a grammar and a dictionary of the Iroquois language, and translated the harmony of the four gospels into the same. At the same time he had a great deal of intercourse with the Indians who came to Easton alternately, to converse and negociate with government; for such among them as knew him, would always have him with them. But of all his labors, these were the most disagreeable to him.

At last, after the lapse of a period of 6 years, which proved quite unfruitful with respect to the propagation of the gospel among the Indians, in 1762, according to Zeisberger's expression, the sky brightened somewhat again, and now he was seen very busy at Wajomick, particularly in visiting the sick Indians. He had the pleasure of comforting several in their last moments, and seeing them fall asleep in

the faith of Jesus. The Indians on the Ohio began their murderous enterprises again in the spring of 1763, and the missionary plan was thereby thwarted; before, however, these commotions had obtained a general spread, Zeisburger paid two visits to the Indians at Machwihilusing, which proved a great blessing to them. There he convinced the singular Indian teacher, Papunhank, of his errors in doctrine, and won him to the faith of Jesus. The happy stir which was occasioned by Zeisberger's discourses in this place, was universal. Many wept day and night for the forgiveness of their sins. The heads of families at last agreed solemnly to request the brethren at Bethlehem to send them a teacher, who should live with them and preach the gospel to them. With this commission Zeisberger returned delighted to Bethlehem with his companion, where, after mature consideration, it was thought most advisable that he should again repair to Machwihilusing, and for the present, reside there as a missionary. He soon set out upon his

journey, with joy. One day, when he was going to fasten his hut for the night, he cut his foot, and fainted away. An Indian assistant who accompanied him, immediately procured an herb, well known to him, applied it to the wound, and Zeisberger not only recovered from the swoon, but the wound itself healed with an inconceivable rapidity. After a tedious journey, amid rain and snow, thundergusts & storms, thro' swamps & swollen rivulets, through almost impenetrable forests, they arrived safely at Machwihilusing-were heartily welcomed by Papunhank and the rest, and Zeisberger found the people still hungering as much for that word which declares the love of God, as when he had left them. In a short time, the word of the cross reached Papunhank's heart in such a powerful manner, that he humbly and urgently begged to be baptised. Zeisberger baptised these first fruits of Machwihilusing with the tenderest emotions of his heart, and under such an overpowering sense of the presence of God, that the whole assembly were quite overcome by it. But he could not long continue his labors here. Every where the peaceable Indians were oppressed by those of their countrymen who had sided with the enemies of the British government, and therefore were compelled to look for an asylum among the white people. But among the latter there were many who, from a blind zeal against the Indian nations in general, were so resolutely bent upon their destruction, that government had to take effective measures for their safety. Thus it happened that almost the whole Indian congregation was under the protection of government for two years, upon an bland in the Delaware, and afterwards in the barracks at Philadelphia. Under these circumstances Zeisberger every where lent them his most faithful assis-

The peace with the Indians being again restored, and Zeisberger having at that See Loskiel's History of the Missions of the Uinted Brethren in North America, 1763-65.

time no regular vocation, he moved with the Indian congregation & their laborer to the Susquehannah, where the town of Friedenshutten. (peace-cabins) was begun.

Shortly after their arrival, Zeisberger went on two different expeditions on business, for the Indian congregation. The great council of the Six Nations did not like to see the establishment of the Christian Indians at Friedenshutten, but intended to draw them to Cayuga Lake, having all the while the dissolution of the Indian congregation in view. The first journey he undertook at Cayuga in April, and the second in October 1766, to Onondago. They both had a successful termination, and brother Zeisberger's remonstrances had such a good effect, that the brethren obtained lawful permission to preach the gospel in what is properly called the Indian country. During the same year, Zeisberger had the happiness to baptize the first fruits of the Nanticoke nation, at Friedenshutten. In the autumn of the following year, he undertook a journey to the Ohio, in the neighborhood of which, Indians that were anxious to hear the gospel, were reported to be living. On this journey he had to cross, with his companions, long prairies, which were overgrown with grass and weeds, higher than the head of a rider. Whenever this happened to be wet with the rain or dew, our travellers were completely drenched; and of such prairies they met a great number. They also came into such parts, where, according to the assertions of the Indians, no white man had ever been seen. The farther they proceeded, the more dreary they found the wilderness, through which they dragged themselves with incredible labor, and after a march of four days through such a country, they found the first but in the woods, in which they took up their night's lodging; for, so far, they had always slept in the open air, wrapped themselves up in their blankets, and suffered a great deal from almost incessant rains.

Hereupon entering a Seneca village, the appearance of a white man, to which the inhabitants had been unaccustomed before, created much surprise. A Seneca man immediately mounted his horse and gallopped off into the next largest village, about 30 miles distant, in order to apprize the chief there of the news. Zeisberger accordingly expected a singular reception there; and, indeed, upon his arrival at the village, he was received by the chief rather in a surly manner. His friendly behaviour, however; prevailed so far, that the chief led him into his house and gave him something to cat. A conversation of two hours then ensued, in which the chief testified his surprise at his arrival, as no white man had ever come that way, and would precisely learn the object of his journey. The missionary embraced the favorable opportunity to preach the gospel to him; but the chief strenuously maintained that such a word of God did not suit at all for the Indians. To that Zeisberger made such an emphatic reply, that the chief at last gave way, became quite sociable, and confessed that he had taken him to be a spy of the white people, and for that reason had at first spoken so harshly; but now, being convinced of the rectitude of his intentions, he would not hinder the further prosecution of his journey to Goshgoshunk, but cautioned him rather anxiously, not to trust the inhabitants of that place, since they were reported not to have their equals in iniquity and murderous devices. Zeisberger declared to him that these people, if such were their case, had the greater need of hearing the word of their Redeemer; and that, at all events, he feared them not, because without the will of God they could do bim no harm.

At Goshgoshunk, a Delaware town, much to his surprise, he and his companions were welcomed in an affectionate manner, and hospitably entertained by a relation of the national assistant, John Papunhank, who was one of the party. Zeisburger now got the inhabitants of the town, which consisted of three villages, to assemble together, because he had to tell them "some words." Being assembled, Zeisberger witnessed an evangelical testimony to the truth, before them, which made such an impression upon them, that they passed the resolution in their great council, to request the brethren to send a stated preacher among them. With this petition Zeisberger returned to Friedenshutten.

The expectation being thus raised, that something might be effected in the Saviour's cause in this part of the country, the Directors at Betblehem resolved, that the brethren, Zeisberger and Gottlob Senseman, together with some Indian families, should move from Friedenshuttes to Goshgoshunk, in order to begin a missionary establishment there. In pursuance of this resolution, the two above mentioned brethren entered upon the journey in April, 1768, and the brethren Ettwein, Heckwelder and a third anonymous person travelled in their company, and partly for their assistance, to Wajomick. where the Indian families were to join them.

Although their journey lasted almost & weeks, still it terminated successfully. At Goshgoshunk the new comers were re-

seived with almost universal joy. Zeisberger preached often, instituted daily morning and evening worship, and sang such hymns with them as had been translated into the Delaware language, and were a novelty to his hearers there. Soon however, a spirit inimical to the gospel, began to manifest itself among some of them; and the brethren at that time (according to their expression) felt as though they had to breathe a dense and oppressive air; for they saw themselves surrounded by men who obviously plotted their ruin. One evening they had a very unwelcome visit Irom some savages, whom a murderous spirit had propelled thither, but who yet did not venture to execute their evil design. The brethren would not quit their post on account of these commotions, nor did they discontinue the preaching of the gospel; Zeisberger, in particular, remained resolutely determined boldly to preach the word of life, notwithstanding the excessive rage of the enemy, and leave the preservation of his life tothatLord whose servant he was. (To be continued.)

CHOCTAW MISSION.

From the Herald. Extract of a letter from the Rev. Mr. Kings. BURY, dated Mayhew, March 26, 1820.

"At Elliot we have a flourishing school of 80 children, who are improving very fast; and we should soon be in a situation to provide for them with much less expence than heretofore. At Mayhew we have ten buildings, for various purposes, erected and nearly completed ;-and boards, shingles, &c. in readiness for the achool-house, dining-room, and kitchen. We have also about 70 acres of excellent land enclosed, and partly ploughed; and we have made every preparation, which our circumstances would admit, to commence a school in the autumn, with such a number of scholars, as we should be able to support.

"During the six months past, a considerable debt has been accumulated. Several hundred dollars will also be needed to pay the freight of our supplies from New Orleans and Ohio. Two or three more horses must be purchased, in order to till our plantations the ensuing season. In short this is the season when our great expenses for the current year, except for the hire of labor, must be incurred. If we have not the means of tilling our land, we must purchase corn next year, at twice the cost of raising it. If we are not able to procure our supplies at New Orleans and Mobile at the time when they can be brought up the river, we must purchase next summer, at double the expense.

"To meet all these demands, it would seem necessary to draw on you for at least \$2,000. But under existing circumstances, all payments, which can be deferred, will be; and every kind of business, not indispensible to the existence of the mission will be suspended. I shall not draw on you, except in case of absolute neces-

sity. As to our own personal circumstances, we feel no anxiety. So far as our temporal comfort is concerned, we should consider it a sweet relief, to leave all the build. ings and improvements we have made and retire to some part of the forest, where we could begin anew, and with our own hands supply our wants. But to the cause to which we are engaged, we feel a strong attachment. It would be painful to see that preperty, which has been entrusted to us by the hand of Christian charity, and which we have been laboring for years to improve for the education of these children, sacrificed and lost, for want of a little more aid to keep it in successful operation. It would rend our hearts to see these children sent back again to roam their native forests, without one friendly hand to guide them. Should we not give the Indians reason to suspect that we came only to deceive them? And that, instead of doing them the good we had promised, we had only discovered unto them more of

their wretchedness. "It must be evident, that unless we have the means of paying our debts, and obtaining provision for the family, and of making such further preparations at Mayhew, as will enable us to commence a small school in the autumn, we cannot retain our present standing. We must also make vigorous exertions to raise provision for both establishments. If we lose our present advantages, they must be regained by more vigorous efforts and additional expense, or the missions in their present form at least, must be given up.

"We are still confident in the opinion, that when the buildings are completed, and plantations in full cultivation, these missions may be supported without drawing large sums of money. We believe, that with the common blessing of Providence, the appropriation of the natives, together with the aid which may be expected from the government, and the donations in clothing and provisions, will go far towards supplying our wants. We shall look with anxiety to the indications of Providence, to know whether we shall be considered worthy to occupy our present station. Will the Christian public see those, who have volunteered to wear out their days in a sickly climate, sinking under a burden which alone they cannot sustain-but which, with the assistance of their brethren throughout the country, could be easily borne? Shall we be hurried to an untimely grave for want of that friendly aid, which might so well be afforded? We are certain this would not be the case, could our circumstances be fully known.

CHINSURAH-INDIA.

Extract of a letter from Mr. Pearson, to the Di-Chineurah 31st of December, 1819.

Our biethren are indefatigable in devising and pursuing every possible means of fulfilling their errand: all of us, I trust, are striving who sha

be the greatest scholar, greatest in the eyes of | his Master, and least in his own esteem.

The wide distance that subsists between us and the people to whom we are sent, while it forms a barrier to our usefulness in itself, if not steadily watched against, will produce a pernicions effect upon the frame of our spirits. and anger are our enemies-not stripes and imprisonments, but soft speeches, and flattery in all its forms. The fable of the Sun, the Wind, and the Traveller, may instruct us which of these is most easily to be borne. Were to give advice, I would say, if possible, send none but such as. knowing their own hearts, know the world, and know well how to conduct themselves in society. It seems alike necessary, whether on account of Heathens or Christians. Men of capacity, (for missionary, whether preacher or teacher, be he what he may, if not a master of the language, had much better have staid at home ;) generous and comprehensive minds, and that in every thing, can bear and forbear.

O that I were what I ought to be-active, full of energy, and full of humility; under a sense of my nothinguese, and of the mercy which hath hithertoo followed me. It is a hard matter really to feel, and sympathise, and love, and be in earnest as we ought; and yet who, except they be stones, but must feel! A few weeks age, a gentleman informed me he saw two females immolated, on his way from Calcutta. Another who just now left me, says, yesterday evening he saw two others, at a short distance from the same spot, half dead through fear, hurried first into the water, and then into the fire, tied down and burnt to ashes on the funeral pile of their husbands. Eight hundred within the province of Fort William in 12 months! I turned to the Brambun sitting by me, and asked him, When will this beat an end? He answered, When the Company order it.

[From the New-York Daily Advertiser.] Account of the life and character of the Rev. Habijah Weld-from President Dwight's Travels, vol. 1, Letter LI.

The Rev. Habijah Weld was born at Dunstale, Mass, Sept. 2, 1702; received the degree of A. B. in Harvard College, in 1723; and was ordained Pastor of the first church and congregation in Attleborough, Oct. 1, 1727. He died May 14, 1782, in the 80th year of his age, and the 55th of his ministry.

The following account of this gentleman I received from Mr. D. a Senator of the United States; who was born, and during the period of childhood, educated in his near neighborhood, Mr. Weld was below the middle stature; and in the latter part of his life, corpulent. His constitution was vigorous, and his mind singularly energetic. The stipend which he received from his parishioners, consisted of an annual salary of two hundred and twenty dollars, and the use of a parsonage lot, which furnished him with wood, and a little pasture. With his patrimony he purchased a farm of about seventy acres, of moderately good land, and a decent house. He had fifteen children; ten of whom were married during his life, and one after his death. The remaining four died while young. This numerous family he educated with the means, which have been mentioned, in a manner superior to what is usually found in similar circumstances; entertained much company in a style of genuine hospitality; and was always prepared to contribute to the necessities of others. For the regulation of his domestic concerns,

Mr. Weld prescribed to himself and his family. fixed system of rules, which were invariably observed, and contributed not a little to the pleasantness and prosperity of his life. His children, laborers, and servants, submitted to them with cheerfulness; and his house became the seat of absolute industry, peace, and good order. Breakfast was on the table precisely at 6 o'clock; dinner at 12; and supper at 6 in the evening .- After supper, he neither made visits himself, nor permitted any of his family to make them.

His observation of the Sabbath was probably unexampled. When hired laborers were at work for him, however busy the season, even when his crops were exposed to destruction by rain, he dismissed them all so early on Saturday afternoon, as to enable them to reach their own homes before sun-set; the time when he begun the Sabbath. His cattle were all fed; his cows milked; the vegetables for the ensuing day prepared; and his family summoned together, previously to this sacred period. Until nine o'clock he spent the evening with his household in read-ing and prayer; and at this mement, they uniformly retired to their beds. No room in his house was swept; no beds were made; nor was any act, except such as were acts of necessity and mercy in the strict sense, done until sunset on the succeeding day, when, in his opinion, the Sabbath terminated.

Mr. Weld was naturally of a very ardent disposition, yet so entirely had he acquired an ascendancy over his temper, that a censurable or imprudent act, is not known to have been done by him, nor an improper word uttered. To vice and licentiousness, in every form, he gave not the least indulgence, either in his conversation or his public instructions. On the contrary, idleness, intemperance, profaneness, and all kinds of censurable conduct, were reproved by him with undeviating severity. His example in the practice of every virtue was such as to create in all classes of men the mest entire veneration for his character. Very rarely if ever did any person utter a reproach against Mr. Weld.

Nor was his piety less remarkable. Since the days of the Apostles, it is questioned whether is zeal, fidelity, and intrepidity, in the cause of his divine master have been excelled. During the long period of fifty-five years, he was never once detained from the pulpit by disease, nor from any other of his pastoral duties. His prayers were wholly formed by himself, and adapted with strict propriety to the various occasions on which they were made. They were pertinent, solemn, and impressive. His sermons were universally written, and were usualy delivered with out variation from his notes. Yet at times he addressed his congregation extemporaneously, in manner eminently forcible and affecting. The doctrines which he received, were those of the Reformation ; those of the ancestors of New-England; which you will find recited in a subsequent part of these letters, and in communicating them he made no compromise with what he esteemed error. As he regarded the Scriptures with the most profound reverence, so he taught the truths which he believed them to contain, in a manner absolutely undaunted, and unwarping .- With the same intrepid spirit he reproved vice of every kind. Not a riot, not a serious violation of order, not a scene of dissipa tion, whenever any thing of this nature existed among his parishioners, escaped his rebukes from the desk. Indecency in the house of God was never tolerated by him for a moment. If any member of his congregation slept during divine service, he was sure to be roused by a pungent reproof. In his parochial visits he was accustomed to

address the truths and duties of the Gospel to the hearts and consciences of the family; and never lost sight of the eternal interests of his congregation. And while he administered the balm of life to the wounded spirit, he addressed the most solemn alarms, as well as the most pun-

gent reproofs, to stubborness and impiety.

Mr. Weld continued his labors to the Sab eut any visible debath before his death, with cline in his powers, either of body or mind. On that Sabbath he preached two sermons from these words, "He that believeth, and is baptised shall be saved; and he that believeth not, shall be damaed." On the Tuesday following, he rode in his chaise to Providence, ten miles, returned

about 4 o'clock in the afternoon; walked into the house, told his wife that he was unwell requested her to open a window as he found a difficulty in breathing; sat down, and instantly expired of an Apoplexy. So well were his secular concerns arranged for his departure, that the settlement of his estate cost less than five dollars. His excellent wife survived him many years; and died after she had passed the age of 90, universally lamented.

At the death of Mr. Weld, only one of his congregation was living, of those who assisted in his settlement. His parishioners shewed their sense of the loss which they sustained in his death, by an universal mourning.

The house of this gentleman was the resert of many distinguished persons, from Boston, Providence, and various other parts of New-England; and in no house were they received and treated with more hospitality. His manners were at once dignified and polite; and every member of his family was courteous and well bred. Nothing was seen among them but harnony and good will.

That with such an income Mr. Weld could support so large a family, and live in so hospitable a manner, will certainly excite not a little wonder. The explanation is found in his industry, regularity, and exactness, in his concerns. Every thing was managed in such a manner, that almost in the literal sense nothing was lost. "In my opinion," adds Mr. D. "Mr. Weld was a more strict observer of the divine law, and

DEDICATION OF THE ASYLUM FOR THE DEAF AND DUMB.

more eminently holy, than any man I ever knew.

Hartford, May 28 .- The ceremony of Dedicatng the American Asylum for Deaf and Dumb persons, which has lately been erected in this town, through the munificence of the national government, and the charitable donations of many persons of wealth in this and other states, took place on the afternoon of the 22d instant. A procession was formed at the Court-House, sisting of the members of both branches of the Legislature, the officers and pupils belonging to the institution, strangers, and citizens which proceeded at 4 o'clock to Lord's Hill, the scite on which the Asylum is erected. Upon reaching the Asylum, which is about half a mile from the city, the whole procession were accommodated with seats, in the open air in front of the building. The officers of the institution occupied the steps of the principal entrance to the building, which were so elevated as to give the whole audience an opportunity of witnessing the ceremonies. The Rev. Mr. Whittlesey, Superintendant, first addressed the throne of grace in an appropriate and impressive manner, and a hymn composed for the occasion was then sung the audience. The Sermon was delivered by the Principal, the Rev. T. H. Gallaudet, in a pathetic and forcible manner, which was immediately succeeded by the dedicatory prayer by We forbeat to comment the same gentleman. upon the excellence of the discourse, as we have learnt with pleasure that it is soon to be published. Mr. Gallaudet then explained to his pupils the nature and object of the exercises which they had just seen performed. This prepared their minds to take a part in a scene in which they were so immediately interested : he then prayed with them by signs, in a manner so significant and solemn as to impress the whole audience with reverence and awe. Another original hymn was then sung, after which the blessing was pronounced.

After the Exercises were over, the assembly were invited to view the interior of the building. - It is 130 feet in length, 54 feet in width, 4 stories, including a basement story, in height; and contains about 40 apartments, some of which are very spacious. It is built of brick, in a plain and substantial manner, and is delightfully situated on an eminence opening on all sides to as extensive and rich a landscape as ean be found in the eastern states. Great praise is due to the officers of the Ame-

rican Asylum and to the gentlemen was compose its corporation, for the zeal which they have uniformly shown for its best interests, and for the courage and perseverance with which they have met and overcome the difficulties with which they have had to contend. But they have now the satisfaction of seeing it placed beyond the reach of competition in this country, at 'least so long as its concerns shall continue to be managed with the same prudence and foresight that they have been.

SUNDAY SCHOOL UNION.

New-York, May 9 .-- The Fifth Anniversary of the New-York Sunday School Male Union Society was celebrated yesterday. Pursuant to previous arrangements the children of the several schools assembled in the Park with their teachers, at 3 o'cleck in the afternoon, and from thence proceeded in procession to the Circus in Broad-By the returns it appears that there are attached to the Union at present, about four thousand male children. There were near two thousand five hundred assembled yesterday, making about five hundred more than were collected on the last anniversary.

An appropriate prayer, was then made by the Rev. Mr. AXTELL of Geneva. Dr. MILLEDOL LER then arose and addressed the scholars and audience for about twenty minutes. On one of the banners was inscribed the significant motto. THY KINGDOM COME."

At half past 7 o'clock, the Society assembled in the Methodst Church in John-Street. Soon after, RICHARD VARSCE Esq. President of the Society, took the chair, and the meeting was o pened with payer by the Rev. Dr. Milledoller. Eleazer Lord Esq. the Corresponding Secretary, read the annual Report, which contained an interesting statement, not only of the schools in this city, but if those in several parts of the United States and in foreign countries.

In this city there are ninety-five schools, thirty-eight under the care of this institution, thirtyeven attaches to the Female Union, thirteen to the Protestant Episcopal Church, three to the Lutheran, and five to other churches. In these schools there are about nine thousand scholars, under the care of one thousand and three superintendents and teachers.

Since the formation of Sunday Schools in this city, thirty-seven thousand scholars have been entered on the Register of the schools. It was not the least subject affording pleasure to the Christian mind, to learn from this report, that upwards of five hundred teachers and scholars have been added to the Churches in this city, since the commencement of this important institution

We have no exact information of the number of scholars receiving the benefit of Sunday School instruction throughout the world, but the following we gather from the report read last evening here were in London, Schools. Teachers, Scholars 306 4494 48618

Country Unions, attach--- 2262 27843 223927 ed to do. . In Scotland, 676 44683 In Ireland, 114525 1091 Adults, -

4335 32337 433053 Which with those in the United States, India. Africa, and the Islands of the Sea, it is believed will fall little short of one Million !

The usual motions were made and seconded by several gentlemen, and addresses delivered. The Rev. Mr. Snopenass, from Fayetteville, submitted the first. After showing how intimately duty is connected with real enjoyment, in moral instruction, he gave a very interesting statement of the rise, progress, and flourishing state of the schools near the scene of his labors, and clearly pointed out the great benefits which

must result from a perserverance in this glorious work: The motion was seconded by George Wilson, Esq. who called the attention of the audience to the peaceful employments, and heart felt pleasures which accompany both teachers and scholars in their Sabbath duties.

The Rev. Dr. Spains, with his usual solemninity, called the altention of the audience to consider this great system of moral instruction, as 3 part of the dispensation of the spirit of grace, which has been for some time past, and is now pouring out upon the nations. We have seldom heard an address more original, appropriate, or impressive. The deep tone of his voice gave great effect to matter of singular excellence.

Mr. EASTBURN concluded by calling upon the superintendents and teachers to reflect upon the everlasting benefits which they were conferring on their tender charge.

UNITED MISSIONARY SOCIETY. New-York, May 10 .- The United Foreign Mis-

sionary Society, held its annual meeting yestor-day afternoon, in Dr. Romeyn's Church Cedarstreet. The meeting was opened by prayer by the Rev. Dr. M'DowELL, of Elizabethtown

The annual report was then read by Mr. Z. Lewis. From the report we were gratified to find that the society has greatly extended its operations, and that its labors have been attended, as far as results have been ascertained, with singular success. The missionary spirit seems rapidly to increase, and although the expenditures of the society have greatly increased, yet contributions and donations have increased in more than an equal ratio,

After the report was read, an address was delivered by the Rev. Dr. MILLEDOLER, who concluded by moving that the report be approved, and ordered to be printed.

The metion was seconded by the Rev. Mr. Coxe who followed in a short address.

The Rev. Mr. M'CARTER, proposed a resolution of thanks to those congregations and indi viduals who have contributed in aid of the funds and operations of the society. Mr. M'C. spoke some time in support of his motion; and was followed by the Rev. Mr. DEMAREST, of Rockland The meeting was closed by a prayer by the Rev. Dr. MILLEDOLER.

The society then proceeded to the election of officers for the ensuing year, when it appeared that the following were chosen.

Hon. S. VAN RENSSELAER, President : Robt. Lenox, Esq. P. Wilson, L. L. D. Joseph Nourse, Esq. Rev. J. H. Livingston, D. D. Rev. A. Green, D. D. Rev. A. Proudfit, D. D. Vice Presidents; Rev. P. Milledoler, D. D. Secretary for Foreign Correspondence. Zech. Lewis, Esq. Se. cretary for Dom. Cor. Rev. Poscal, N Strong, Recording Sec'y. Wm. Welson, Esq. Treasurer. Other Munagers - Dr. Griffin, Dr. Romeyn, Dr. M'Dowal, Rev. R. B. E. McLeod, Rev. J. Knox, Mr. John Little, Mr. G. B. Vroom, Mr. John Borland, Mr. John Forsyth, Dr. Richards, Dr. Spring, Rev. S. N. Rowan, Rev. S. S. Woodhull, Mr. Rens. Havens, Mr. Isaac Myer, Mr Mr. Henry Banken, M. Schoonmaker, Mr. S. Lockwood. Religious exercises were held in the evening

and a sermon preached by Rev. Mr. Knox, from 1. Cor. iv. chap. 2d verse. " Mareover, if is required in stewards that a man be found faithful?

BOSTON RECORDER.

SATURDAY, JUNE 2. 1821. FOREIGN RELIGIOUS ABSTRACTS.

A school for the education of 150 poor children has been established at Oxshot, Surry, of which Prince Leopold is Patron, and the Duchess of Kent, Patroness. Religious instruction is the principal object. His Royal Highness ob served, "Real piety is the only support in adversity which never fails; I speak from sad experience, and may say that without the support of religion, I could never have borne the unexampled calamities, with which it has pleased Provi-

Cheshunt College, England, belongs to Lady enlarged by the addition of a new building capable of containing 20 students. This Theologi cal Seminary has been eminently useful to other churches as well as those for whose special benefit it was originally designed.

Herbert Marsh, formerly Regius Profescor, now Bishop of Peterborough, (of famous memory in the opposition to the British and Foreign Bible Society,) has published 87 articles of faith, which he imposes upon Candidates for Holy Orders in his Diocese, and the object of which is to supplant the 39 Articles, or explain them away, & make room for the Pelagian creed, to which his Lordship seems immoderately attached! Several young men have been refused ordination already, for declining to subscribe the new articles. and some Curates of unimpeachable character have been removed from their places.

A new species of Polygamy.

Mr. Fraser, (who is handsomely spoken of in in the Quarterly Review,) in his journal of a tour through the Snowy Range of the Himalaga Mountains, lying between Hindostan and China, states that it is usual for a family of four or five brothers to marry and possess the same woman at the same time, on account of the difficulty of raising a sufficient sum of money for the purchase of a wife, and the expense of maintaining her. The redundant part of the female population, he believes to be disposed of as flaves, though he could obtain no satisfactory information on the subject. The state of morals, is of course, extremely low-and yet civilization has advanced farther, and the common comforts of life are more abundantly and securely enjoyed, than in some parts of the world, where such disgusting customs are unknown, & the state of morals is better.

What forms are too odious or shocking for human depravity to assume? And yet, say some, "man is scarcely, if at all depraved!" Many may be disposed to smile at such exhibitions of depravity, rather than to weep over them-and persist in affirming that the tribes where they are found, need not the light and information of the gospel; -but we must be allowed to regard their smiles as indicating something worse than ignorance, and their language as expressive of a state of heart which has never vet been essentially improved by all the instructions and admonitions of Christianity.

A prayer meeting for Welsh sailors has been opened on board one of the Welsh ships in the Thames. Mr. Smith, of Penzance, preached on the occasion, and the throne of grace was address by two Captains & Sailors.

permanent place of worship, similar to the ing chapel for seamen on the Thames. Put services have been already performed by several clergy, in numerous and attentive of regations of sailors, beretofore entirely negle

Another society for the same object has be formed at Greenock, and a sloop of war has be transformed into a chapel, that commodio seats several hundred persons. Preaching is ways had once a week on board, and when portunity permits, oftener. A Sabbath Sch is formed on board this chapel for the even instruction of lads training for a sea life, y sures are also taken with good effect by the cr mittee of the society, to secure good lode houses to the sailors on shore, where their perty and morals may be kept out of sanger,

Many of the most distinguished character Great Britain have become deeply interester the moral improvement and spiritual instrucof the sailors. Among them are the Chang of the Exchequer, Admirals Gambier and Spr ger, Villiers, the Earl of Rocksavage, Wil force, &c. And when we recollect that sean are visiting every land-that they have thousand opportunities of doing good, by make the Saviour known, by exhibiting the temper the gospel before those whose ignorance com them to acquire the chief of what they can ke of Christianity from the example of nomi Christians, it cannot fail to be regarded as a vorable omen to the success of present missic ry operations, that so many efforts are me and by men holding the first rank in society to convert them to the knowledge of Ch When the spirit of missionary enterprise s take possession of a ship's crew, or of any con erable part of it, we may safely calculate t the word of God will have free course, rua be glorified through every land.

DOMESTIC.

" The Port of New-York Society" for moting the gespel among seamen, have recei a large and handsome "Bethel Flag" as a di tion from the "Port of London Society." object of this is to designate on board what a prayer meeting is to be held on the ever of the day on which it is hoisted. In Lond many prayer meetings are held among the lors, conducted entirely by themselves. O sionally they are visited and assisted by friends. These meetings are profitable, and pular-short hymns are sung-and short p ers are offered. Suitable addresses are someti added "to stimulate and keep alive the with all hands. Several meetings of this are held every week on board merchant ves in the River Thames. Similar meetings h been held on board the ships, Joseph Easth and Pacific at Philadelphia. It is to be hop and believed too, that these are the indicati of still greater things, which Providence h in reserve for those that go down on the sea do business on the great water.

A Sailor's Magazine, to be published month, has been commenced by the Landon thel Union Society. One department of " New-York Christian Herald" is denom the "Seamen's Magazine," and devoted of sively to the instruction and improvement class of citizens whose name it bears. Mr. of Penzance writes to the Directors of the York Society on this subject in the style man who feels :

" May I also venture to recommend an can Sailors' Magazine. I think such a might be established monthly, without in any periodical work at present in circulation. see the nature of our Magazine, blending thing that is interesting editying & profits gether. - Sailors love to read of the sea, of so of seamen, and every thing connected with profession. Sunday Schoole, and the progreducation, will render them generally a re class of people. They have much time. don't find them good books, Satan will p them with bad ones. Your own newspaper furnish you with much interesting in Voyages and other books will help you for Marine, Bible, and Seamen's Societies will sist you. Restored sailors and captain strengthen your hands. Correspondents sea-ports will supply you. Your own proings will contribute.—The Sailors' Maga from England will provide a large fund. accounts, ere long, from every part of the l expect, will reach you, that will form ve teresting intelligence. For we cannot s the flame kindled in England and Americ be confined to those countries. No, Sirs, extend, by Divine Grace, like Bible and sionary Societies, to every quarter of the until British and foreign sailors become of under one Shepherd."

Another letter from Mr. Smith will be in the last page of this paper.

"The Evangelical and Literary Maga published at Richmond, Virg. in the Numb March, contains two original documents of subject of Christianizing the Indians of country, from the pen of Lady Huntington Patroness of Whitfield, and one of the mos tive and consistent promoters of evangelia ligion. The first is a letter to Patrick H Esq. the Governor of Virginia, urging his co ration, and stating definitely her object, tog with her intention of laying the subject the authorities of some other of the United S

The second contains the outlines of her.p. viz. to obtain a sufficient grant of land on conditions from the Legislature, near to, of in the limits of the Indian tribes-so situal to afford facilities for extensive intercourse the Indians, by rivers, &c .- to settle this with decent, industrious, religious people, might be considered as so many missional schoolmasters ;-to supply them with se worthy Clergymen of known and approved acter-to establish schools, & adopt whater bordinate measures expediency might dieta the accomplishment of the object in view. communication enters inte considerable d and discovers a solid judgment, as well as a zeal for the spiritual welfare of the Indias the plans now adopted by Missionary Sec for bringing those wandering tribes to sit at the foot of the Cross, have not been d at Leith and Edinburgh, which has it in contem-plation to purchase a vessel, and fit has

Methodist detailed ac ministry . Nashville D written by " reggla was the n ear, while ets of the c w death at one took wid think th ed to test th amediately : ms are divid the question test that !

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and those proposed by her. She that a few missionaries and a few sortally supplied, were altogether inwho wants of the swarms of unmorhing our forests-therefore she wished salablishments formed, and was roady got only her prayers, but her large inas object. Yet it is remarked by the abovementiomed work, that it canettined that any notice was ever tacommunications by the State Authores not her servent spirit now behold of from Heaven, the too tardy, but aplishment of a plan of benevolence, ges originated in her own mind.

Schodist Magazine" for May, contains galed account of a revival of religion sisistry of members of that denominawhille District, Tennessee, during the etten by Rev. T. L. Douglass. The manted as having been peculiarly free Arities - & the conviction of sinners to "ggular, powerful and deep." 1820 nathe net increase of the churchen while as many as 500 emigrated to of the country, beside what were redeath and expulsion. Most of these took place at camp-meetings, and think that scarcely time enough was to test their sincerity, as the subjects adjutely admitted to the table of the in the expediency of such a measure, gar divided—and our opinion will not gestion; but it ever has appeared to at that hopeful converts should have to " examine themselves" and gassives" before they publicly avouch Morah to be their God and Saviour. setime, the practice of many in declinulege, or neglecting the duty of keepemorance the death of Christ in the sappointment, till they attain to greatge, and even an irresistable conviction m born again, is an evil that dishonininishes the strength of the church, powerful weapons of offence into the migion's enemies.

ane Magazine, the Rev. Mr. Davis R.Penn. states that in that town there a continued revival for a year and a mi 500 members have been added to solist Society. Washington, Brownsdision, adjoining towns, have also been siblessed. Camp-Meetings have been anuental in these revivals.

ambject of Camp-Meetings, we had pergersay nothing. Yet in this connexion ladly forbear to remark on the improfondenning them in the gross, as many med to do. In some parts of the country, aeting houses are very few, and very where population is very thinly scattered, th dificulty brought together-and espewhen there is a general excitement pergany District so situated, we see no fatal resulting uncessarily from a regular encampit and field preaching, more than at Moorfields te thousands were pricked in the heart, une voice of Whitefield. It is unhappily true th amenblages are not always as regular should be-there is room for much en all many of the reported conversions bof a character less unexceptionable boor of religion requires. But are not eidents than the essen meetings? Do they not result from hace of preachers in some instances, the peculiar habits of the hearers in for ourselves, we heartily wish that analagous to these meetings were esis every county in New-England-that would meet together, four or six of wor twice in a year, & collect as mathals from their respective congregapossible-and instruct them, exhort my with them and for them-adopting of Jacob, when he said to the Angel, wilet thee go, except thou bless me." really mistaken, if the Providence of all not smile on such efforts, and break pirit of slumber that has fallen so deep baches as to lead us almost to despair flassing a general revival of religion,

mexperienced 60 years ago. ecrtainly no advocates for irregularity lagance-we are perhaps, too prone to hose lively exercises which seem to many, the foundation rather than the Thope-rhapsody, rant, bodily contorviolent transitions of mind from exlepair to the utmost confidence, can and to excite unpleasant suspicions is not right"---religion does not fationality, but rationality is insepaall true religion; and when the the greatest fervors can give us no and rational account of the operations in view of Divine truth—we invariain to his Bible to learn what manner in of, instead of attempting to confirm But conviction of sin must be fastenbind, or the heart will never be chanconviction of sin is not to be produced mentally by mere reasoning—the feelbe interested—the passions must be the momentous truths of revelation pressed home on the conscience. How best effected? By the solitary labors Arish minister within his own limits? No on shapeneth iron, so doth the countea man his friend-two are better than dathree fold cord is not easily broken. iders, and churches too, associate togeap each other's minds-bave in view bject of converting souls to Christ and let them preach and exhort in each Rishes-let them forget their books and tr, and like the field preachers, whom hey respect less than they ought, speak te abundance of the heart, and look more and earnestly to the Holy Spirit, to what to say; then, we should doubtnitted soon to hear the voice of inqui shall I do to be saved ?"-where now hly, " what shall I eat, what shall I Wherewithal shall I be clothed ?"

ANNIVERSARY MEETINGS.

The Massachusetts Missionary Society met at Park-Street Church Vestry, on Tuesday, at 10 o'clock, A. M. Rev. Dr. Parish, in the absence of the President, took the chair. The business of the meeting was opened with singing the 67th Psalm, C. M. and prayer by Rev. B. Emerson. The able Report of the Trustees was read and accepted. The Society then proceeded to the choice of Officers. Rev.Dr. Worcester, was reelected President ; Rev. S. Walker, Secretary ; Jer. Erarts, Esq. Treasurer ; Rev. Elijah Parish, D. D. Den. T. Warren, Jer. Evaris, Esq. H. Gray, Esq. Rev. O. Thompson, Rev. S. Walker, Rev. B. Emerson, Rev. W. Fay, Rev. R. S.

Storrs, Rev. J. Edwards, were chosen Trustees. Agreeably to a proposition of the Board, made last year, it was voted that any person be admitted a Life Member of the Society, by the payment of \$30. It is understood, that the Rev. Messrs. Holmes, of New-Bedford, Walker, of Danvers, and Fay, of Charlestown, have already been made Life-Members by individuals in their respective societies; an example which we hope, will be followed by many ether Societies. After transacting the further ordinary business of the meeting, it was closed with singing the 133d Psalm, P. M. and prayer by Rev. Dr. Parish. The annual sermon was delivered in the evening at the Old South Church, by the Rev. Mr. Williams of Foxboro', from Isa. 32, 15. "Until the Spirit be poured upon us from on high." The collection at the close of the service. was \$64 42. -

The New England Tract Society held their annual meeting at Park-Street Vestry, on Wednesday at 11 o'clock. J. Evants, Esq. was chosen President pro tem. Opened with prayer by Rev. R. EMERSON. The officers of the Society for the current year are the Hon. W. REED, President; Rev. S. Worcester, D. D. Vice President ; A. Blanchard, Esq. Treasurer; Rev. J. Edwards, Corresponding Secretary; Rev. R. S. Storrs, Recording Secretary. Rev. Mr. Church, Rev. Mr. Edwards, Rev. Mr. Codman, A. Blanchard, Esq. and Sr. Mr. Fay, were chosen Executive Commit

ommit S. Farrar, Esq. Auditor.

At half past 7 o'clock, P. M. the Society met at the Old South Church, where the services were commenced with prayer by Rev. Mr. Hum-PHREY, of Pittsfield. The Report was read by Rev. Mr. EDWARDS, containing a luminous exhibition of the past operations of the Society, and urg. ing very forcibly the various considerations which ought to induce a liberal & increasing patrenage.

Rev. Mr. GILE, of Milton, meved the acceptance and publication of the Report. Seconded

by J. Evants, Esq. and adopted unanimously. of Charlestown, moved the cordial thank Society to its benefactors—the dded by Rev. Mr. Connelius, motion was of Salem, and adopted unanimously. The several speeches of these gentlemen were replete with eloquence, and deeply inserested the attention of the respectable audience. It is only to be regretted that these exercises were not followed by a contribution which would have added without doubt a handsome sum to the funds of the institution. The Executive Committee were authorized to make necessary arrangements for the next anniversary .- Thanks were voted to the Proprietors of the Old South for the use of their house, and the meeting was dissolved.

The Society for Promoting Christian Knowledge, met at Park-Street Church, on Wednesday, at 9 o'clock, A. M. when a sermon wa delivered by Rev. D. T. Kimball, of Ipswich, from Psalm 119, 97th verse, "O how love I thy law." We have not been able to obtain a list of the Officers of this Society, nor are we informed of what they have received, or what they have expended the past year.

The Mussachusetts Convention of Congregation al Ministers met on Wednesday at 5 o'clock, P. M. at the Court House, Rev. Dr. PARISH, the Moderator, opened the meeting with prayer. Rev. J. Codman, was re-elected Scribe: Rev. Z. S. Moore, President of Williams' College, was chosen second preacher; Rev. D. Huntington. was appointed a member of the Standing Committee for the distribution of the charity of the Convention to the widows of deceased Clergy-

The Election Sermon, by Rev Professor Ware, was delivered in the Old South Church from Acts 17, 26; " And hath made of one blood all nations of men, for to dwell on all the face

The Prayer-Meetings at Park-Street Church. on Wednesday and Thursday mornings, were well attended. The Clergymen who led in the devotions were Rev. Messre, Huntington, of Bridgwater, Austin, late of Burlington, Vt. Pond, of Ward, Moore, of Williams' College, and Snell of Brookfield. None of the religious exercises of Election week, have a more powerful tendency than these, to awaken in ministers a spirit of love toward each other, and to preserve in them that spirituality of mind, which is with so much difficulty maintained against the numerous temptations surrounding them on such occasions.

The Norfolk Auxiliary Education Society will hold their annual meeting at Dedham, in Rev Mr Bargess's meeting house, on Wednesday, the 13th inst, at 10 o'clock, A m-Sermon by Rev Mr Ide, of Medway.

The Middlesex Auxiliary Education Society will hold their annual meeting at Porter's Tavern in Bedford, on the 13th inst, at I o'clock P M-Sermon by Rev Mr Homer or Dr Holmes.

Nantucket Auxiliary Education Society .- Officers for 1821 .- Hon. Josian Hussex, President and Corresponding Secretary; David Elkins, Esq. Vice-President; Alexander M. Folger, Treasurer; William H. Gardner, Recording Secretary; Rev. Abner Morse, Joshua Coffin, and Robert Folger, Directors. The officers of the Female Branch of this Society, are Mrs. Eliza-beth Ellkins, President; Miss Eliza Calef, Trea-surer; Miss Hepsibeth Gardner, Secretary.

Nantucket Marine Bible Society. - The follow ing are the officers of this lustitution. Hon Jo-BIAN HUSSEY, President, Rev. As Kent, and Dr. Roland Gelston. Vice Presidents; William Coffin, Esq. Treasurer; Rev. Abner Morse, Corresponding Secretary: Mr. William H. Gardner, Renording Secretary. Rev. Seth F. Swift, and nine other Managers. This institution contains about 100 members; and is well patronized by the merchants and rhip-owners."

AMERICAN EDUCATION SOCIETY. Extract of a letter from the Rev. Propesson PORTER, to the Editor of the Recorder, dated

Charleston. S. C. May 10, 1821. My dear Sir, - I arrived here on the 5th, and expect to leave on the 15th, to return by the way of Philadelphia and Connecticut. health, which was seriously impaired by a pieurisy before I left Massachusetts, has been regu larly mending, though slowly. In some respects the religious concerns of this city and of this State have undergone a favorable change since you was here. The good people have been stirred up, (that is some of them) to a spirit of prayer and evangelical feeling, which has not been witnessed, in the same degree, beretofore. The feeble & recent beginnings of missionary operations, promise to be followed with results of incalculable importance to the interests of Zion in this region. Of the six young preachers who came out last fall, by invitation from a Missionary Society, five, I understand, have been almost wholly, and the other chiefly supported without expense to that Society; and there is little reason to doubt that the case would have been the same, had the number been ten or even 20.

A young lady from the inierior has sent me the generous donation of one hundred dollars for the American Education Society. Nearly \$100 more have just been collected at a concert of saered music in this city, designed to aid the same object; and about \$30 surplus of monies contributed to print Dr. Palmer's sermon, delivered on the anniversary of the S. C. Auxir. Education Society. This sermon is distributed as a tract to excite public attention to the design of the insti-These measures have been owing principally to the efforts of benevolent ladies here; and whateve sums are collected by these and other means, for the above purpose, are transthat of the Parent Society; except that so much is retained as is necessary to assist the beneficiaries, now in the State, who have been regularly placed on the list of the Society.

Hitherto the young meu of talents and learn ing in Carolina, who have engaged in the pro fessions have, with a few exceptions, resorted either to law or medicine. But the day it is devoutly to be hoped is not distant, when the Spirit of God will be poured out on the churches & literary institutions of this region, and then numbers of these enterprising young men will press for ward to lead on the armies of Zion, and share in her conflicts and victories. Till this blessed day shall come, preachers from abroad must visit this interesting portion of our country, and aid in the mighty work of building up the church here. With sincere affection yours, &c. E. PORTER.

MASSACHUSETIS LEGISLATURE The two houses of the Legislature met on Wednesday. In the Senate, SAMUEL F. M'CLA-RY, was chosen Clerk by an unanimous vote, and Hen. John Phillips was chosen President. A little before 11 o'clock his Excellency the Governor, accompanied by the Council, and the Secretary, came in and administered the oaths prescribed by the old constitution.

The whole number of votes for Speaker, was 207, of which 141 were for the Hop. Jonah Quincy, and he was chosen. The other votes were for Hon. George Bliss 34, Hon. B. W. Crowninshield, 24, Luther Lawrence, Esq. 6. 2 Scattering.

The certificate of the Committee of the Convention, transmitted by the Hon. Chief Justice Parker, President of the late Convention, and chairman of the committee appointed to receive and examine the votes upon the articles of amendment, came down from the Senate, committed to the Hon. Messes. Williams, Shaw and Austin, was read, and Messes. Prescott, Sprague, Lawrence and Smead were joined on the part of the house.

The two Houses then, with the Governor and Council, went in procession, excerted by the In-dependent company of Cadets under the com-mand of Col. Adams to the Old South Church, and attended public worship.

Town Meeting .- At the meeting on Monday, it was voted to raise a tax of \$132,000 to defray the expenses of the town for the ensuing year. The salars of the Chairman of the Selectmen was raised from \$1000 to \$1200. The subject of petitioning the legislature to repeal the law prohibiting the erection of wooden buildings within the town more than ten feet in height, was referred to a Committee consisting of one from each ward. The Assessors were directed to take the valuation of property on the first Monday of February .-

By order of the Selectmen the Poplars on Fort Hill have been cut down and Elms set in their places. The roots of the Poplars are effectually destroyed by boring with an augus into the stump and filling the hole with salt. This suggestion may be of some value to some of our readers who have long been endeavoring to exterminate their old friends .-

House of Industry Farm .- We learn, that the committee appointed by the town, to procure a tract of land on which to erect a House of Industry, have purchased one, containing between 53 and 54 acres, situated at South-Boston, two miles and three-fourths from State-street, lately belonging to Samuel Brown, Esq. Whole purchase

The Hon. WILLIAM KING has accepted the appointment of Commissioner on claims under the late Spanish treaty, which disqualifies him to hold the office of Governor of the State of Maine. The Hon. WM. D. WILLIAMSON, President of the Senate, is Governor in the interim: and has taken upon him the duties of the office.-

The Savannah papers say that there has been a storm of hail in the neighborhood of Melledgeville, in which some stones fell which were six inches in circumference .-

There are thirty-three banks in the State of Rhode-Island, the aggregate of whose capital paid in, is by a report made to the Legislature of that State \$3,340,660 .-

The Medical Convention of Connecticut, at their meeting at Hartford, on the 9th inst. resolved to take measures for the establishment, in that state, of an "Asylum for the retreat and recovery of insane persons."

The London police lately laid their hands upon an unlicensed ball room. About seventy persons in their ball dresses were arrested and conconveyed to the watch house. The examination on the next day seemed to place the party in rather an awkward predicament. There were found among the group persons of rank & fashion, and those of the more humble class who had hired their clothes for the night. Of course there had been no opportunity for change of dress, and it was found that some of the ernaments and the color of some faces bere daylight but poorly. There were found in the company " severa! genthemen of the law, ladies of virtue, and ladies of ne virtue at all." The whole furnished fluesport for the mob .-

THEATRE-MR. KEAN.

On the 12th of February, the theatrica! part of the inhabitants of this town, were thrown into unusual agitation, by the arrival of Mr. Kean, "from the Theatre Royal, Drury Lane." Great efforts were made to obtain seats; truckmen, handcartmen, coachmen, and all who were wil ling to run the hazard of getting a broken head for a five dollar bill, were put in requisition to scramble at the box office, to obtain tickets. The business proved lucrative indeed to the undertakers, for many of them who had been willing to labor for two dollars a day, earned, by a single scramble, twenty, thirty, & even forty dollars, & perhaps suffered nothing but a bloody nose. The contests soon became so furious, and the tumult so great, that the Managers of the Theatre were obliged, in order to restore quiet, to put up the seats at auction. This was done for nine nights. and \$3000 paid as a premium above the ordinary price of seats, was most of it distributed among the charitable institutions of the town. The premium given for some boxes was so great, that each seat cost nearly six dollars. Mr. Kean played sixteen nights, which, with the price of tickets, premiums, back-hire, refreshments, and other expenses which we will not enumerate, could not have cost the town less than \$25,000. Of this, Mr. Kean received \$250 a night, from the Managers, which, with two benefits, and other conditions, enabled him to go off, in less than a month, with more than \$5000 in his pocket. Of the manner of his departure, our readers shall judge from extracts which follow, & which are certainly good authority. Mr. Kean, after visiting the southern cities, with varied success, but having earned in all, by his winter's work upwards of \$50,000, returned last week to the emperium." Of his second departure, and the terrible disaster which befel the Keanites, our readers shall judge by extracts from the same

"We know for certain, that a similar instance, as manifested in the two last sales of tickets for the Theatre, has never before taken place in this country, and we have our doubts whether a like occurrence has ever taken place in any part of Europe." - Boston Gaz. Feb 26

"Mr. Kean has been complimented with a public dinner, since his arrive in town. So should desert be honored."-Gazette, March 1. "We look to Kean, with feelings of the liveliest interest, and anticipate his re-appearance this evening, with unmingled satisfaction.

Boston Gazette, May 21. "The house continues crowded with intelligence, taste and beauty." Centinel, Feb. 17. "The houses continue full and overflowing, to witness the unrivalled performances of Centinel, Feb. 19. Kean.

From the same paper of March 10th-"THEATBICAL ERA .- Mr. Kean, the English Roseius, closed a very interesting, successful, and we hope, profitable engagement in this town, on Wednesday last. The boxes and pit were constantly crowded, and the interest to obtain tickets has never been equalled in this place. The intelligence, science, taste, and beauty of the town and vicinity, were constant and delighted auditors and spectators. And secing & hearing were resolved to see & hear again.

"They were satisfied, they could better rely on his mature observation and high responsibility, than on their own conceptions of the personified characters, or on the clouds of irresponsible, hypercritical locusts, [critics] which too often attempt to obscure the sun of genius & originaliity. After the performance of Orestus, on Wedesday evening, loud calls of Kean, Kean, from every part of the house were answered by his re-appearance on the siege, when he thus ad-

" Ladies and Gentlemen-I am sorry it is not in my power to comply with what I understand is the general wish, of extending my engagement for another night; but in a very short interval of time, I again shall have the honor of offering myself a candidate for your favors. In ex pressing my acknowledgements for the great aftentions paid to me in Boston, I must say, that this extraordinary meed of my exertions, was rather my hope than my expectation. The justly acquired character of this town, as the Literary Emporium of the new world, must fill the breast of an adventurer with feelings of anxiety and apprehension; and under such influences had I the honor of first presenting my humble talents to your investigation. The result has exceeded my most sanguine expectations; and your approbation comes with double relish, as I am convinced the ingredients have been examined with philological precision. I hope, Ladies and Gentlemen, that on my return, by endeavoring to deserve, I shall obtain a continuation of this

which time, I respectfully and gratefully take my leave." "This short address was received with repeat-

flattering attention and encouragement ; till

ed cheers. "We add with pleasure, that during his stay here, Mr. Kean has received invitations to visit our first circles, and been noticed by our most distinguished citizens; and notwithstanding it was not known that he was to leave town on Thursday, immediately after his carriage arrived at his lodgings, it was surrounded by several hundred citizens, who, on his departure

Now see the same paper of last Saturday, after Mr. Kean's return. We think this article should have been headed, new "era of the

" Gratitude !- After a very respectable audience, and more numerous than some of those which the truly great Cooke played before, had assembled at the Theatre, to see Richard the Third, Mr. KEAN, took it in his head that the audience was unworthy his merit, bolted from the theatre, announced to the Manager that he should play no more, and that he was preparing to leave town.—The audience received this specimen of rude superciliousness with marked contempt, and many salled out for the substitu-tion of the eccentric KEMBLE, (who was in the pit) for the fugitive Kean. The play preceded without interruption, Mr. Brown amply supplying the place of the runaway.'

From the Boston Gazette of last Monday. " One Cent Reward !- Run away, from the " Literary Emporium of the new world," a stage player, calling himself Kean. He may be dasily recognized by his misshapen trunk, his coxcomical, cockney manners, & his bladder actions. His face is as white as his own froth, & his eyes are as dark as indigo. All persons are cautioned against harboring the aforesaid vagrant, as the undersigned pays no more debts of his contracting after this date .- As he has violated his pledged faith to me, I deem it my duty thus to put my neighbors on their guard against him.

Now we ask any sober man, if this, taken all together, does not hold a foremost rank among all the ridiculous farces which poor human nature has exhibited. No serious man would be disappointed by this result. What ever entitled Kean to the homage of his audience What entitled him to the notice of "our most distinguished citizens?" What ever entitled his carriege to be surrounded by " several bundred citizens" to "huzza" when he went off Pity that those who could lower themselves so much, had not taken the borses from " his car ringe" and put themselves in their places. All this reminds us forcibly of the conduct of the poor pagan, who first prays and reves, and cuts himself, and tears his hair to obtain some bleshimself, and tears his hair to obtain some blessing from his wooden god, and if the god does not grant his request, gives him a sound drubbing for his obstinacy.

We had intended to make on this occasion, some general statements respecting the Theatre; but we have already extended this artists much

beyond our intended limits. It may be resumed at another time. -

FOREIGN NEWS.

LATEST FROM EUROPE. We have news from London by the way of N. York, to April 20. The Catholic Bill was lost in the House of Lords by a majority of 39.

In a debate in the House of Commons upon a proposition to lay a duty upon timber imported from Canada, Sir Isaac Coffin said that the trade of Canada, cost England half a million annas ly; that it would be better for the country, if the Canadas were sunk to the bottom of the seas .-

One of the first acts of the restored government of Naples has been to put the press under the care of the police. -

Accounts from Madrid to April 4, state that very serious movements had taken place in the province of Burgos. Merino, a Capon of Valencia, who in the late war against Buonaparte, commanded a division of 4000, with signal success, had suddenly started up at the head of an armed force and raised " the standard of religion and the King." Very serious apprehensions were entertained at Burgos, where it is said that the national guards are not to be depended on, and the inhabitants had refused to do active duty. ferment which this event has produced in the provinces contiguous to that of Burges, is indiscriba-

The state of the Turkish empire appears to be at this moment, the object of greatest attention. A Triest article of March 21, says, that the movements in Wellachia and Moldavia, took place at the same time with other very embarrassing circumstances. The old Ali Pacha by his immense treasures corrupts successively the Generals sent to besiege him. It says, that the Russian army under Prince Witgenstein, does not amount to 100,000 men as has been stated, but scarcely to one fourth part of that number .-

It is officially announced that the King of Engand is to visit his Hanoverian dominions at the end of July or beginning of August .-

The new Portuguese Constitution has been ratified with very little opposition .-

Mr. Bradish, our Charge d'Affaires at Constantinople, has gone on a visit to the Hely Land.

Wednesday Evening Lecture. June 6-Park-Street Church-Preacher, Rev.

WARREN FAY, of Charlestown.

DEATHS.

In this town, Mrs. Catharine Graupner, consort of Mr Gotlieb Graupner, aged 52; Mr Cal-vin Davenport, formerly of Hallowell aged 22; Mrs Mehitable Millett, aged 41; Miss Sarah Curtis, daughter of the late Mr. Thomas Curtis, aged 16-Mr Hugh James Mun, of Baltimore, aged 20, midshipman of the United States navy-In Roxbury, Mrs Abigail Payson, aged 81-In Cambridge, Mrs Rebecca B. Scott, aged 21-In Lincoln, Mrs Hannah Brown, aged 46-In Ipawich, Mrs Joanna Baker, wife of Mr Samuel N. Baker, aged 26-in Bradford, Colonel Daniel Cariton, aged 60-In Bath, Maine, May 21, Miss Mercy Shaw, aged 28-In Lyme, Con. David M. Jewett, Esq who ascended by a ladder to the top of his house, leaped off, and died of the wounds received—In New-York, Mr Fred Kepler, Sexton of Trinity Church, who in ascending the steeple to clear the belt rope which was entangled whilst he was ringing for fire, fell through a scuttle carelessly left open, and was killed on the spot-in Huntingdon, NJ Mr Nathan Nickersonsuicide ; leaving nine children, six of them twins -On board ship Isis, at sea, Mr Joseph Robinson, of this town-At St Barts 23d April, of yellow fever, Capt Ephraim Whitney, of this town, aged 34 .- In Nantucket, much lamented Mrs Mary, wife of Mr Humphrey Cannon.

Died at Middleborough, on Sabbath morning May 30th, Mrs. Manta Oris Colby, wife of the Rev. Philip Colby, in the 34th year of her age. Obituary Notice next week.]

SHAW'S WORKS

JUST Published by DANIEL OLIVER, and for sale by G. CLARK, No. 17, Cornhill, Boston, The Works of Rev. SAMUEL SHAW, A. M. e above works are highly recommended by following gentlemen :- By Right Rev Dr Thomas Barlow, Bishop of Lincoln; Rev Job Orton. Dr Williams of London; Rev Dre Porter, Stuart, Woods and Murdock, of Andover; Rev Messrs. Dwight, Baldwin, Sharp, Jenks and Burr, of Boston ; Rev Messrs Codman and Harris of Dorchester ; Rev Drs Kirkland, Emmons, Chaplin, Sumner, Parish, Morse, Miller, Staughton, Blatchford,

Dana, Worcester, Romeyn, Spring, and M'Leod. Gentlemen holding Subscription papers, to which names are attached, are requested to return them to G. Clark, 17, Cornhill. Jane 2

TRACTS, in Controversy with Dr Priestly, upon the Historical Questions of the belief of the First Ages, in our Lord's Divinity. By SAMURE, Lord Bishop of St Asaph. which is added, an Appendix, by the Rev. Heueage Horsley, A. M. For sale by Richardson and Lord, No. 75, Cornhill. June 2.

NEW SCHOOL BOOK. JUST published, "A Systematic Introduction to English Grammar," by JOHN L. PARK-

Extracts from the Preface. "It is the design of the little work now offered to the public, to furnish instructors with a Me thod of teaching English Grammer, which will render the study, from the beginning, easy and pleasant, and the progress rapid."

"It is thought that this work, as an introductory one, will be found to have the advantage of others in two respects; first, in employing a efeater simplicity of language; and secondly, in exhibiting a more perfect system of instruction and exercises, by which the pupil will be enabled to understand and apply what he learns, at

every step of his progress." "The author has labored to attain a very difficult object, that of selecting and arranging his materials in such a manner, as to exhibit, disfincily, every idea to be communicated; to preceed, every where, gradually, from the most simple and easy things to those that are more difficult; and to build every rule, remark, and ex-

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ample, upon those that precede, so 'systematically,' that nothing shall any where be anticipated.' This work is for sale at the bookstore of R. P. & C. Williams, Cornhill-Square, Boston, - Price

Cure your COLD and COUGH before it is too late.

WILKINS'S VEGETABLE ELIXIR, is a certain cure for a Cough, and gives immediate relief in all Cours, especially when the lungs are affected. It is composed entirely of Vegelables, and can have no bad effects on any Any person who takes two bottles and receives

no benefit from it, shall have his money refunded. For sale by S. PILSBERRY, at the Sign of St. Luke's Head, No. 56 Hanover-street; by DANe IEL HENCHMAN, Cambridge street, corner of Chamber-street; and by S. KIDDER, Charlestown. Price 50 cents a bottle. June 2,

TABLE OF FEES OF OFFICE for the Com-monwealth of Mussachusetts, as published by the Town of Boston, with corrections. Citizens of other towns who may wish for copies of the above can obtain them by applying to EZRA LINCOLN, No. 4, Suffeth Buildings, Congress Street. Price B cents single, 75 cents. pet dos. 65 per bundred.

POET'S CORNER.

From Poulson's American Daily Advertiser. " To whom shall we go but to THEE." When rankling sorrows wound the soul, And cares invade the breast : When distant seems the blissful goal Of peace and lasting rest. Where shall the mourning wanderer go, Where shall the sufferer fly?

What balm can heal corroding wo Whose hand those tears can dry? Say-shall he seek in sounding fame, A cure for bitter care ; Can echoing praise or honor's name, Beguile the soul's despair? Will grandeur, with its dazzling lure, Bestow a kind relief;

Can pageant pomp and pride ensure A balm for mental grief? Does pleasure, with bewitching guile, Invite him to her arms; Too soon he finds the glance and smile Are curst, deceitful charms! Where shall the mourning wanderer go, Oh, where the sufferer fly-What balm can heal corroding wo-

Whose hand those tears can dry? Blessed Saviour - 'tis to THER alone He flies with anguish prest; For Thou caust sooth the captive's moan, And give the weary rest.

MISCELLANY.

THE INTERIOR OF A CONVENT. From Mrs. Stothard's Letters from France.

I found the novices employed, some in teaching the boarders of the convent, assisted by a few of the nuns, and others embroidering muslins or silks. The novices wear the black dress, with a thick. white cloth veil that hangs over the head as low as the eye-brows; their hair is entirely concealed; and the white chincloth, that is suspended round the ears, falls over the bosom. This costume is by no means becoming: a woman must be very pretty indeed, to look tolerably well in it. The novices still retain their hair, although it is not seen ; but, on making profession, or taking the black veil, it is entirely cut off.

The sight of these young girls excited by compassion. At an age when the mind acts more from impulse than reflection, while they yet scarcely know in what situation their future happiness might be established or subverted, they were preparing an endless and cheerless imprisonment for the remainder of their days. One young woman particularly attracted my observation; she was so handsome and fair, that her complexion seemed almost as delicate as the veil she wore : her manner appeared simply engaging, and she was altogether so superior to her companions, that I could not resist begging the Abbess to inform me the occasion of her being there. The superior told me she was the child of most respectable parents, who carefully superintended her education with the assistance of the family director or priest; that the young lady for some time devoted her attention to the acquirements of literature and science, but being suddenly struck with a powerful conviction of the brevity of human life, and the importance of eternity, she determined. notwithstanding every opposition, to repounce the world. Her parents, greatly distressed by her resolution, for a considerable time endeavoured to combat it, but finding their efforts vain, at the age of seventeen, they had resigned their child to seclusion.

We quitted the novices, and visited the cells; every oun had a little apartment to herself; a bed, a table bearing a crucifix, and a chair, constituted the furniture of each. I was soon introduced to all the sisters, whose curiosity to see a being belonging to the world, and of a foreign country, brought them eagerly around me. I was next conducted into the dining hall. The Abbess's table stood alone at the upper end of the room; the nuns were seated at long tables on each side; and during their scanty and frugal repast, a nun appointed for the duty by the Lady Abbess, preached an extempore sermon on the joys of the heavenly world.

[After dinner, Mrs. S. was conducted to the chapel, where, though it was not the hour of general prayer, several nuns were kneeling, absorbed in deep meditation, before a large crucifix suspended from the toof. The Abbess after leading her guest back to the parlour, then left her in the company of Maria Theresa, one of the sisterhood. The following conversation took place.

'And how long have you been a nun?'

said I .- Seven years, Madam.'

Do you not sometimes think of the friends and the world you have sacrificed? O yes; but the remembrance of that world in which I once mixed, seems to me like a dream, when the night that brought it is past,-certain, but confused,-a very dream.'

Was this seclusion your own choice? - Entirely; for I had good and kind friends. I had aged parents, too. We all wept bitterly at parting.'

Do they not sometimes visit you in your retirement ?'- No, they lived too far off, and my mother is dead now. have often fancied, in my melancholly hours, that I saw her extending her dy ing hand to grasp mine, but mine was not there to meet it.

'You regret, then, leaving the world, where you might have been a happiness to your family, and equally have secured your own salvation ?- Yes; but I am safer here; the world offers too many, and sometimes irresistable temptations, that we are freed from in the seclusion of a convent. I could tell a sad tale of the world. There it is indeed, difficult to gain Heaven. Life passes here tranquilly; with out joy, but devoid of sorrow, and bitter disappointments (the nun sighed deeply) that pursue those who dare seek happiness in a transitory state of things. Wi must die; and when once the grave has closed upon all our future allusions or present enjoyments, what matters it, if our

but begin.'

A bell sounded while the nun was speaking the philosophical sentiments of a dejected mind. Maria started from her seat, and kneeling with her back towards me, remained some minutes in prayer. She then arose and resumed her place.

'I have been praying to the Virgin, said she. 'We do so regularly three times a day, besides the services in the chapel. Do you pray to the Virgin, Madam?'-' No Maria; we consider the Virgin, in our church, merely as a mortal, who was ordained to give birth to our Saviour. We pray only to God and our Redeemer.'

But do you not think the Virgin an intercessor with God for us?"- No; we believe only in the intercession of Christ, by whose sacrifice we are saved.'

' And have you no confession to the priest either ?'- None. We confess our sins to him alone who knows the heart he has formed, and not-to a human being frail as ourselves.'- That appears strange to me,' said Maria ;- for surely, (supposing it were not an act of faith,) nothing seems more natural, than when the heart is burdened with conscious guilt, to feel anxious to disclose its secrets to one who has not only the power of directing it better, but also of forgiving our sins by absolution.'

While Maria was speaking, I heard the door open. I looked round, and perceived an aged nun standing behind my chair. I was struck with her appearance. Her countenance was of a deadly pallid hue : her forme weakened by sickness, the effect, perhaps, of severe abstinence. Her head shook with a tremulous motion. She stood with her arms crossed upon her bosom, her eyes closed, and her head declining. After a moment's pause, she quitted her position, and seated herself

"I hope, sister,' said the aged nun, 'that you have been talking to this lady, and endeavouring to make her think as we do. - We were just speaking on the subject, mother, when you came in.' 'Madam' continued Maria, addressing herself to me, we always call the aged nuns Mother."

'Ah Maria,' said the old lady, 'the pains of age are good for the soul. We feel then what this life really is,—a burthen that keeps us from immortality. We live too long, when we are past the power of doing good, how happy would it make me, sinking as I am, into the grave, could I save one soul from destruction. Could I save you.'-Here the nun gently took my hand, and looked at me with an air of real compassion.

'lam afraid,' continued Maria, 'this lady has no belief in absolution.'- Indeed I have hot,' said I, ' for it seems to me impossible that any human being can absolve me of the offences I have committed towards God or my fellow-beings. From the Deity have we received those laws that teach us the duties of moral justice and sincere faith : if I have broken them, and repent, my penitence must be sincere, or it will not avail me in the eye of God. And what human being can possess the power of the Deity to judge my sincerity? and who shall dare arrogate his mercy in pardoning those offences committed against Himself?

'You are sadly in error,' said the aged nun. 'We know the priest is but mortal like ourselves. Nor can his absolution benefit us, unless our repentance is sincere.'

'If it is sincere, then,' I rejoined, 'we do not need absolution. God will, in his mercy, pardon us, without the ejaculation of the priest."

'But how then, should we know it?' exclaimed Maria .- By the confidence we place in the promises of the Gospel."

'This is not sufficient,' said the aged nun. The priest, for the time being, possesses the absolute power of God. And,' added she, emphatically, raising her hands and eyes, 'he absolves us in the name of the Father, of the Son, and of the Holy Ghost. It is the voice of Heaven that speaks by him, -of that God he represents.

'Indeed, Madam,' I replied, 'what you have cited, seems to me no authority at all, to sanction either the necessity of auricular confession, or the power and sufficiency of human absolution. Christ deputed the apostles to propagate the Gospel after his crucifixion, and has explicitly declared, that such persons as received the word of God, and repented their sins, should be pardoned; but no where, in the New Testament, is confession enjoined as an alsolute duty to be continued, or as a necessary act in the Christian church, unless it be that public confession of the sinfulness of all men, and ourselves, which we make, in common in our devotional assemblies.

'You have no belief, then, I suppose," said the nun, (waving the argument about confession,) 'that the host is the actual body and blood of Christ.'- None.'

What do you think it then in your church ?'- ' A solemn sacrament, that we receive in remembrance of the great sacrifice of our Redeemer.'

'It is much more than that,' said the nun It is by a miracle the absolute body and blood of our Redeemer; for Christ declared the bread and wine to be his own flesh and blood.'- And added,' I remarked, this do in remembrance of me.'

'That cannot alter the first expression,' replied the nun. - But did not our Saviour continually speak in figurative lan-guage to his disciples, and were not the bread and wine, distributed to them before his death, an actual figure of that death ?'

'It is very improbable,' said Maria, that the last act of our Saviour should be figurative.'- 'Still,' I replied, 'the re-

fortune here has presented the cup of membrance of an act is not the act itself; happiness or the bitter draught of sorrow? | the remembrance, therefore, of Christ's All is alike ended. Eternity and life then | body and blood does not constitute the renewal of either.'

'You do not believe, then, I suppose,' rejoined the nun, that at the moment of consecration, Christ descends, although invisibly to us, upon the altar; a thing as certain as that no one out of our church Catholic, Apostolic, and Roman, can be saved.'- 'Indeed,' I replied, 'you would find it difficult to make me believe so uncharitable a doctrine, more especially as charity is the basis of Christianity."

'I should not be inclined to think so, either,' said Maria; 'but you know it is the doctrine of the Pope, who is infallible, not as a man, but in his office."

[Here the beil sounded for orisons; the Abbess entered to accompany the aged nun into the chapel, and Maria did not renew the attempt to make her guest a convert.]

Extraordinary recent conversion of a Bram-

hum in Bengal. Dr. Carey, in one of his last letters to Mr. Ward, mentions the following case: The Hindoo ascetics, it is well known, adopt a system of austerities known by the name of jogue, which are intended to produce as great a separation as possible between the incarcerated spirit and matter, so as to prepare the spirit, which they consider as an individuated portion of the deity, for the final renunciation of connexion with matter. One class of these ascetics is known by the name Mowney and these are distinguished as having made a vow of perpetual silence A Bramhun of the order of Mownees, and who had kept this yow of silence for four years, while residing at the famous temple of the goddess Kalee, near Calcutta, has recently became the subject of christian conversion. This man, by his dress, (he wore several necklaces made of the bones of snakes,) his rank as a bramhun, his vow of silence, and the sanctity of his ap pearance, commanded the homage of the Hindoos to such a degree, that he was worshipped as a god. When he passed through the streets of Calcutta, says Dr. Carey, the rich Hindoos hastened down from the roofs of their houses, and threw themselves in a state of prostration in the dirt at his feet. In those circumstances, -a man of the highest order in his country, secluded from all human society, in one of the most famous temples of India, and worshipped as a god,-who would have expected that such a man would have been brought into the christian church. If it might have been concluded that any man in India was out of the reach of the christian missionary, and of christian means, this surely would have been the man; for, to the privacy and sacred nature of his retreat, to the elevation of his rank, and to the reverence in which he was held as an object of adoration, must be added the amazing obstacles to conversion in the gross fanaticism and the immeasureable pride of such a being. And yet a christian tract, in the Bengalee language; some how or other found its way into the hands of this man, who might be said to have taken up his abode beyond the limits of our earth; and he had no sooner read this tract than by it his lips were opened, and "the tongue of the dumb began to sing." He left the tem-ple, and hastened to Calcutta, to seek further Christian instruction: and in a succeeding letter to Mr. Ward, Dr. Carey, after declaring his conviction that this man had become a true believer in our Lord Jesus Christ, adds, on such a day "I expect to baptize the bramkun who had made a vow of perpetual silence." May we not hope, that this man will possess talents for the christian ministry, and that we shall soon hear that he is pursuing his studies in the Missionary College at Serampore? How powerful must be the testimony of such a convert, descended from the seat of the gods, and become an humble and self-denying follower of our Lord Jesus Christ, or, as it would sound in Bengalee, "amardara Prubhoo YcesooKhreest."

MARINER'S CAUSE.

Extract of a Letter from the Rev. George Charles Smith, to the Editor of the New-York Herald,

dated Pensance, Cornwall, Eng. Feb. 7th, 1821. My dear sir,-Few circumstances have communicated more real joy to my heart, or excited greater gratitude to the God and Father of our Lord Jesus Christ, than the intelligence I have received from America relative to the progress

of religion among seamen. Having ploughed the dreary ocean myself, as cabin boy, as foremast man, and as an officer, I know the heart and life of a sailor; and while bowels of compassion" are granted unto me, I cannot cease to years with the deepest interest, and the utmost affection, over these my brethren

Alas, sir, as a thoughtless, guilty sailor, I have plunged desperately into "the depths of Satan," where I must have perished eternally, but for that almighty mercy which commanded, "deliver him from going down to the pit, I have found a ransom." Yes eir, when divine goodness opened my eyes to see, and my heart to feel my danger, like Peter" I was afraid and beginning to sink; I cried, Lord save me, and im-mediately Jesus stretched forth his hand and caught" me ; " And the Lord said unto Satan, the Lord rebuke thee, O Satan, even the Lord.

-Is not this a brand plucked out of the fire?" Rescued thus by boundless and unfathomable ove, " From endless deeps and black despair," look to the precipice, contemplate the surging billows, and behold the millions who are perishing, with indescribable sympathy and tenderness .- Among those multitudes, I see thousand of that arduous profession to which I belonged. The peculiarity of their habits, the magnitude o their dangers, and the extent of their range and influence, awaken my utmost commisseration, and I reason thus,—Have I been delivered from eternal shipwreck, and can I calmly witness guilty mariners driving on to "the Mount" of end-less ruin, amid "blackness and darkness, and tempest," while others are already on shore, dashing upon the rocks, and expecting every moment to perish? No sir. I once heard the Rev. Andrew Fuller, of Kettering, say, "The Gospel is a rope thrown out of the vessel of mercy to a drowning man." I believe this, and under such impression have long since decided not to view sailors with the calleus inhumanity of the plundering wracker, or the frigid indifferof the plundering wrecker, or the frigid indiffer

ence of the merchant or tradesman, who consider ers them marely as beasts of burden, made t fetch and carry; but auxious for their eternal salvation, I would cast overboard these " cords of love," and shout to sinking mariners, " hold on the Hope set before you." Nor would be cease until I behold them conducted, like Peter into that vessel of perfect safety, which will convey them to the land of rest and glory. As the difference of nations, country, and language, make no difference in our benevolent and Christian efforts to evangelize the world, much less could it operate to preclude the most generous attention to seamen. But to America we look as to the highly favored spot that God has chosen, in common with this island, to reveal his name, display his glery and qualify instruments for the proclamation of liberty to the captives, and the opening of the prison doors to them that

The intelligence therefore of your ardent labors, and persevering efforts to meliorate the condi tion of American seamen, fills our hearts, in this

we hail you as brethren in this high and holy cause. We dart along the vast Atlantic; we imagine your faith and ardour in the religious instruction of sailors, and our prayers shall importune a Throne of Grace, that you may beome the honored fathers of thousands shall be begotten again unto a lively hope, thro' the resurrection of Jesus Christ. The time is now arrived, when we must either stand still, go back, or go forward. To stand still would be impolitic and impredent-to recede would be disgraceful and dangerous. It remains, therefore, that we go forward, satisfied that He who has begun the work will assuredly carry it on. If there ever were a period when neutrality in religious exertion, or indifference to the spiritual interests of others, was admissible, that period has passed forever. The march of events is so rapid, majestic and important, that every man must shortly decide for the kingdom of God's dear Son. The beloved cause of our valued Seamen ought to lie very near our hearts: I feel it thus with me; and having had much for-given, I ough to love much, and labor much, to bring sinners to Christ Jesus, and raise them from the degradation of human apostacy to the threne of God, and he Lamb forever. I am a debtor both to Greeks and Barbarians, both to the wise and the unwise, so as much'as in me is, I am ready to promote the gospel with all, knowing that it is the power of God unto salvation.

LITERARY. A volume of unpublished sermon Rev. Dr. Lathrop, of West strevised and transcribed by his own in press, and will shortly be published. It is to be accompanied by a MEMOIR of the Author's life from a manuscript in his own hand writing. This will be gratifying intelligence to the numerous admiring readers of the author's former volumes, and they will probably avail themselves of the opportunity to encourage the present publication by a liberal subscription.

Proposals have been issued at Portland, for pubhishing by subscription, "Extracts from the Journals of the late Rev. TROMAS SMITH, from the year 1720 to the year 1788, comprehending notices of foreign events-domes rrences-a separate account of the seas the life and character of the appendix containing a variety or other interest-ing matters. Collected by Samuel Freeman, Esq." If any of the relatives of the deceased, or others, should be desirous of obtaining copies of this work, they can do it, by leaving their names at the Bookstore of Thomas & Andrews, or at the Recorder Office .- Communicated.

OBITUARY.

Died of consumption, the 8th ult. at Vershire, Vt. Miss Lypia Fuller, daughter of the late Rev. Stephen Fuller, aged 22 years. She sought the Lord early, found him to be precious, walked humbly with him, and died calling upon his name. The last words she was heard to utter were,"Come Lord Jesus, Come quickly !" In her was verified that scripture. " The path of the just reas the shining light, that shineth more and more unto the perfect day."

"Though tis an awful thing to die, Yet, the dread path once trod, Heaven lifts its everlasting portals high And bids the pure in heart behold their God."

HARD WARE.

TOHN C. PROCTOR, corner of Union and Ann-streets, opposite the Market, has received by the Herald from Liverpool, a prime assort ment of Cutlery & Hardware-Also two Casks Marshall's best Cast Steel, assorted 1-4 to 2 In. Brass, Battery, Light Infantry Muskets, Fowling May 22.

200 pair of Boots, at \$2,25.

DEUBEN VOSE, No. 5 Marlborough-Street,

a few rods south of Marlboro' Hotel, has received 200 pair more of Horse-hide Boots, at the above price. They are neatly made, very light, and in every respect exactly calculated for the present season. Also, Warranted Sealskin Boots at \$3. Gentlemens' fine Shoes at 1,25; do. Pumps at \$1. Ladies' Morocco Shoes, from 37 cts to \$1; do. Kid do. from 62 ct to \$1. 600 pair of Men's nail'd Shoes. 300 waxed Calf Skins; 1000 Sheep Skins; Sole Leather, Motoc-The whole of his Stock he is selling off, at a small advance from the cost.

Self Knowledge, Or a Science to be Studied. Second Edition, with Notes. AMES LORING has just published, A Trea tise on Self-Knowledge; showing the Nature and Benefit of that important Science, and the Way to attain it; intermixed with various Reflections and Observations on Human Nature. By JOHN MASON, A. M. To which are now added, Questions adapted to the Work; for the use of Schools and Academies, Price 62 1-2

cts. bound, and 37 1-2 cts. in boards. This standard little volume, comprehensive and judicious in its plan and arrangement, approving itself to the judgement of the most ma-ture age and understanding, and happily adapted to the best improvement of young persons, being now published in a cheap form, it is hoped that pious instructors of youth will avail themselves of the opportunity now presented, of in-troducing it into the Schools and Academies over which they preside. The Questions in this edition are well adapted to facilitate the study of the valuable science of Self Knowledge, and calculated to impress on the young mind those interesting sentiments with which the Treathe is so richly stored.

PASTORAL LETTER.

JUST Published, by Joseph W. Ingraham, Franklin Avenue, Boston, A Pastoral Let-ter, addressed to the Members of the Protestant Episcopal Church in the Eastern Diocese. By the Right Rev. Alexander V. Griswold, D. D. Bishop of the Diocese. 68 pages octave, price 25 cents. The profits arising from the sale of this work will be appropriated, under the direction of the Bishop, to the applying of destitute churches with ministers.

May 19.

S TOLEN from the Stable of the subscriber, in Townsend, on Monday night, 14th inst. a WHITE MARE, about 10 years old, and about 14 hands high, thick set, well built, square tail, trots all, a smart traveller;—she has a dark spot on one side of her neck. There were likewise a SADDLE and BRIDLE taken. Whosoever will return said Mare, and detect the thief, shall receive a reward of \$40, or \$20 for the Mare alone, Townsend, May 15. JOHATHAN RICHARDSON.

Sabbath School Book Repository CAMUEL T. ARMSTRONG, No. 50, hill, Boston, would respectfully into Religious Public, that he has JUST PUBL, new and a great variety of Books, partie adapted for instruction and rewards in Sa Schools, which are put at so low a pri they cannot fail of satisfying purchasers mittees, Teachers and Superintendants tutions, which have for their object the i ment of the rising generation, are required and examine the assortment. Am list published are the following; it is he constantly receiving additions. Fisher's Youth's Primer, with cuts, 2

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ture History; consisting of Bible Qu and Questions with Answers, interspersed Instructions, Doctrinal, Practical, and In tory, principally in the form of Notes; for the use of Individuals, Families, and 8 especially Sabbath Schools.

Improvement of the Mind with Qua JAMES LORING, has just Published 50 cents half bound and 63 cents in shee lettered : THE IMPROVEMENT OF MIND-By ISAAC WATTS, D. D to while added, Questions adapted to the Work; use of Schools and Academies.

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Life of Dr. Watts. The above volume centains the the First Part of Dr. Watts's Improvement Mind. This is believed to be sufficient plete in itself without the Second Part, as particularly suited to the capacities of Persons. Both Parts might render the Wexpensive for many scholars, and thus the whole. As this First Part was of published in a separate volume, it is pla the excellent Author did not consider it

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First Catechism for Children containit mon Things necessary to be known at a agee. By Rev. Dr. Blair.

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